A

CENTURIE
OF
Divine Meditations
UPON
PREDESTINATION,
and its Adjuncts:

Wherein are shewed the comfortable uses of this Doctrine.

To which are annexed sixteen Meditations upon Gods Justice and Mercy.

By ALEXANDER ROSS.

LONDON,
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1646.

TO
The Right Honourable
and Vertuous Lady,
FRANCES
Counteſs of *Rutland*,
wife to the Right Honorable
JOHN Earle of *Rutland.*

Noble Lady,

AS *you have been pleaſed to make me happy, by permitting me to gaze with admiration upon the rare ſtructure and goodly fabrick of that beautifull temple*

of your Vertues; ſo give me leave to paſſe through this, into your temple of Honor, and there, at the ſhrine of your perfections, to lay this Centurie of Divine Meditations; a ſacrifice, I know, more acceptable to you then whole Hecatombes of fat beaſts, or the ſmoake of Sabean incenſe. Your noble Progenitors have devolved upon you many naturall endowments, whereby you out-ſtrip moſt of your own ſex: but grace hath gifted you with cleerneſſe and perſpicuitie of judgement in the myſteries of

ſpecu-

ſpeculative Divinitie, even beyond many who think themſelves learned Clerks of our ſex. Madam, though you are every way honourable, yet nothing doth ſo much enoble you, as your zeale to Religion, and love to learned men: When your beautie, wealth, outward honours and pleaſures ſhall determine in death, even thēn Religion and Learning will beautifie and inrich your ſoul, and immortalize your name. The higheſt pitch of my ambition in this, and the former Dedication, is only to ſhew my gratitude to

your

your honourable Husband, and your Self, though in ſmall mites, compared to your noble favours; and withall, to ſet forth the luſtre of your own knowledge in theſe points which ſtill perplex the mindes of many Chriſtians. The Father of Mercies crowne you both, and your hopefull Iſſue, with the bleſſings of both hands here, and of Eternitie hereafter. This is, and ſtill ſhall be, the prayer of

Your Honours devoted Servant,

Alexander Roſs.

I Have perused these divine and learned Meditations on Gods Predestination, Justice and Mercie; and, judging them to be pious and profitable, I allow them to be printed and published.

January the 7. 1645.

JOHN DOWNAME.

DIVINE MEDITATIONS UPON PREDESTINATION, and its Adjuncts.

I.

I Finde that God by his absolute power can do that, which in justice he may not; He can torment the good Angels that sinned not, but he will not: if he could not doe so, he were not omnipotent; if he should, he were not just. *I will therefore reve-*

rence that power which can doe what he wills, but will not doe all that he can.

II.

God may juſtly annihilate the good Angels, though juſtly he cannot puniſh them: He could not be unjuſt in taking that nature from them which he freely beſtowed; and he could not be juſt in inflicting a puniſhment which they had not deſerved. *But I, that am a ſinfull man, muſt acknowledge it goodneſſe in him to annihilate me. I muſt reverence his Juſtice if he puniſh me, but will admire, and extoll his mercy, if he ſave me.*

III. God

III.

God is a moſt free Agent, being ſubject neither to a commanding law, nor to a conſtraining power; yet hath he neceſſitated ſome of his externall actions, partly by his goodneſſe, partly by his Promiſe: He muſt do what he promiſeth, becauſe he is true; he muſt doe what is juſt, becauſe he is good. *I will claime Heaven as my due, not becauſe I merit it, but becauſe he promiſed it; his own goodneſſe hath tied him to give it, though my ſinnes may deterre me from begging it.*

IIII.

If my Adoption be the end of Predeſtination, by which

Grace and Glorie are prepared for me; then ſhall the end be firſt in my intention, but the meanes ſhall be firſt in execution. *I will ſtrive and beg for faith in Gods naturall Son, that in him I may become Gods adopted ſonne.*

V.

The good Angels were made happie by the grace of Confirmation, *Adam* by the grace of Reſtauration: the Angels fell not, therefore needed not this grace; *Adam* ſtood not, therefore wanted that grace. He that is confirmed falls not, he that falls, is not confirmed: God ſhewed his love to the Angels in confirming them, but his mercy

mercy to *Adam* in reſtoring him. *Lord ſhew thy mercy to me when I fall, in reſtoring me; ſhew thy love to me when I am raiſed, in confirming me: make me happy with* Adam *in the one, happy with Angels in the other.*

VI.

Gods Preſcience is of a larger extent then his Predeſtination; for he foreknew or foreſaw both good and evil, but he predeſtinated good only: he foreſaw good and evill, becauſe he is omniſcient; he predeſtinated only good, becauſe in him there is none, and from him there comes none evill. *O that we could be like him, to foreſee*

evil, and hate it; to reſolve only upon good, and doe it.

VII.

Gods decrees are in our power, and our power is in his decrees; they are in us as cauſes in their effect, we are in him as effects in their cauſe: It's by his decree that we have power, 'tis not by our power that he decrees: 'Its in our power to performe his decrees, but this power we have by his decree. *Lord, if thou haſt decreed my obedience, give me power of performance, and ſo thy decree ſhall be in my power: not that thou didſt decree, becauſe thou kneweſt I would obey; but I will obey, becauſe I know thou haſt decreed.*

VIII. God

VIII.

God hath decreed to give us faith, and he hath decreed to juſtifie us by that faith; by the former decree he makes us his ſonnes, by the other he acquits us of our ſinnes. *Lord, if thou haſt decreed to make me thy ſon, beſtow faith on me; if thou haſt decreed to blot away my ſin, by that ſame faith juſtifie me.*

IX.

God firſt loved us, and then he decreed to beſtow Grace and Glory on us; his love to us is the cauſe of our happineſſe, ſo our love to him muſt be the cauſe of our obedience. *Lord make me to love thee, and then I know I ſhall obey thee.*

X.

Faith and Holineſſe are graces by which we attain to happineſſe; but Gods love is that grace by which we obtaine faith and holineſſe. As the action followes the qualitie, ſo Gods decree followes this firſt grace, but other graces come after his decree: it was by his decree that we have any grace, it was by his grace that he was pleaſed to decree. *Lord, as the grace of thy love made thee to decree my happineſſe; ſo make the love of thy grace in me increaſe, that I may enjoy this happineſſe.*

XI.

God doth ſo determine the actions of the Will, that ſometime

time he bends it to what he pleaſeth; and ſo it works neceſſarily, not freely, if we conſider the act or uſe of working: ſometime he determines it ſo, that he leaves it to its own inclination; and then it workes freely: Gods Providence doth not thwart his Creation, if he ſometimes ſuſpends, hinders, determines the properties and motions of his creatures; in the creation he gave them, that in his providence he might uſe them. *Lord, if thou ſhouldeſt leave my Will to it ſelf in this corrupted eſtate I now am in, what fruit can it produce but ſowre grapes, and wilde olives? for the fruit cannot be better then the tree, and men ga-*

ther not grapes of thistles, nor figs of thornes. I had rather have a neceſsitie laid on me to doe good, then be left at libertie to doe evil; I had rather my Will ſhould be a ſervant to thy commands, then be maſter over its own actions.

XII.

If *Adam* had not ſinned, he had been ſaved; and being a ſinner, yet he is ſaved: grace had ſaved him then, and grace ſaves him now; the grace of Gods love had ſaved him then, the grace of Gods mercy ſaves him now; Gods love then had been grounded upon the firſt *Adams* perſeverance, it is now grounded on the ſecond *Adams* death and obedience. *I had been happie*

happie in Adam, *had he not been a ſinner; but I am now much more happie in Chriſt by being my Saviour. I loſt Paradiſe by the firſt* Adam, *I have gained Heaven by the ſecond: the firſt* Adam, *being man, would needs be God, and ſo made us equall to the beaſts; the ſecond* Adam, *being God, would needs be man, and ſo hath made us equall to the Angels.*

XIII.

Some † ſay, that God in predeſtinating man, looked on him as he was to be created; others *, that he conſidered him as already created and lapſed, becauſe we are predeſtinated in Chriſt: but Chriſt is a Saviour,

† *Supralapſarians.*

* *Sublapſarians.*

our, and a Saviour presuppoſeth a ſinner. *I will not diſpute the queſtion, but this I know, that my miſerie occaſioned his mercy; and, had I not been a ſinner, he had not been a Saviour.*

XIIII.

I am elected in Chriſt, who is my Mediator, not only by his merit of impetration of pardon for me, but alſo by the efficacie of application of that pardon to me. *Not only by his bloud hath he made a purchaſe of Heaven for ſinners, but alſo by that ſame bloud he hath delivered the poſſeſſion of Heaven to ſinners.*

XV.

There is a Promiſe of Heaven made to us, and there is a law

law of obedience and faith impoſed on us: Heaven is promiſed upon condition of faith and obedience, and theſe are promiſed upon condition of divine aſſiſtance. *Lord, if thou aſſiſt, I will obey; if I obey, thou wilt reward: but here are the odds, that my obedience is the effect and fruit of thy grace and aſſiſtance, but not the cauſe of thy remuneration and benevolence.*

XVI.

God, being the ſupreme cauſe, can have no ſuperiour cauſe of his actions; yet ſome ſay, he may produce an effect which may occaſion him to work further: thus the foreſight of mans ſin gave him occaſion

caſion to precondemne him. *This well is too deep, and I have no bucket to draw with: I will not ſoare with the waxen wings of humane reaſon too nigh this inacceſsible light, nor will I prie into the ſacred Arke of Gods ſecret decrees; only this I can ſay, that whatever his decrees were before time, I am ſure, his proceeding to judgement is juſt in time. He is ſo juſt, that he never condemned any man but for ſin; and he is ſo mercifull, that he will not condemne every man that doth ſin.*

XVII.

Juſtice and Mercy were ſtill in God actually from all eternitie, in reſpect of the firſt act,

to

to wit, of exiſtence; though they were not alwayes in reſpect of the ſecond act, to wit, of operation: God could not alwayes exerciſe Juſtice and Mercy on ſinners, becauſe there have not been alwayes ſinners; as ſoone as man ſinned, theſe attributes in God appeared, which were eternally exiſtent in him, but not eternally exerciſed by him. *Lord, thou haſt exerciſed the eternitie of thy Juſtice in puniſhing for me thy naturall Son, exerciſe, I pray, the eternitie of thy Mercie for him, in ſaving the ſoule of me thy adopted ſonne.*

XVIII.

God by his antecedent will de-

decreed to beſtow Faith and Grace on us, which by his conſequent will he reſolved to deny us; his former will was moved by his own goodneſſe, but his latter will was provoked by our wickedneſſe: if we have unjuſtly rejected the grace which by his former will he reſolved to give us, may not he juſtly by his latter will deny that grace, which was rejected ſo perverſly by us. *Lord, if thou art reſolved by thy firſt will to beſtow grace on me, let me not by my diſobedience provoke thy ſecond will to deny that grace unto me.*

XIX.

Our wickedneſſe is the cauſe that moveth God to exerciſe his

his acts of Juſtice; but his own bountie is the cauſe, and our miſerie the occaſion, why he exerciſeth his acts of Mercy. *When I am puniſhed, I will accuſe my own wickedneſſe, which provoked againſt me divine Juſtice; and when I am ſaved, I will extoll and reverence that bountie, which took occaſion by my miſerie, to make me an object of his Mercy.*

XX.

I finde a two-fold decree, the one of Providence, the other of Predeſtination: by that, God reſolved to give us as much grace as might ſuffice to ſave us; by this, he appointed to give us effectuall grace, that

that we might be powerfully ſaved: by the former we may beleeve if we will, by this we doe actually beleeve. They are inexcuſable that have ſufficient grace, though it be not effectuall; for God hath dealt graciouſly with us in affording ſufficient helps of our ſalvation, and we have dealt wickedly with our ſelves in hindring the efficacie of theſe helps. *No man then hath cauſe to complaine of Gods crueltie, ſeeing he hath beſtowed on all men ſufficient grace of Providence, whereby they may be ſaved; but many men have cauſe to admire Gods mercie, who hath beſtowed on ſome the effectuall grace of Predeſtination, whereby they ſhall be ſaved.*

XXI. God

XXI.

God will have all men to be ſaved, and he will have wicked men to be damned: that, is his antecedent will; this, his conſequent: that, is ſometimes fruſtrated of its end, this never; and its fitting that ſeeing his will cannot be fulfilled by us, it ſhould be fulfilled upon us. *They that will not ſatisfie his will by their obedience, ſhall ſatisfie his will in ſuffering juſt vengeance.*

XXII.

God loves himſelf, and ſo he doth man: the one love is internall, the other externall; the one is eternall, the other temporarie; the one neceſſarie, the other voluntarie; for Gods

internall

internall actions, if the object be internall naturally, are abſolutely neceſſarie; as when he loves himſelf, the agent, the object, the action are all internall, and all neceſſarie in reſpect of exiſtence: but if the object be internall voluntarily, as when God decreeth and underſtandeth externall objects, which he makes internall, by uniting them to his underſtanding, then all theſe actions are voluntarie and free, even his very decrees which proceed from his free will. It was in his choice whether he would decree any thing concerning man or not; whether he would beſtow grace and glorie on him:

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The eternall generation indeed of his own Son is an action of neceſſitie, but the regeneration of his adopted ſonnes is a work altogether voluntarie. *So much the more then will I admire and praiſe that goodneſſe which elected and ſaved me, by how much the more I ſee it was free and voluntarie, but no wayes, in reſpect of his perfection, neceſſarie.*

XXIII.

There is in man a two-fold judgement, to wit, an antecedent, which is that of the affections and ſenſes; and a conſequent, which is that of reaſon: ſo there is a two-fold volition; the one followes the judgement of ſenſe, and it is rather

ther an imperfect deſire, then a perfect volition; the other followes the judgement of reaſon: both theſe volitions were in Chriſt more eminently then in us, becauſe in him were two Wils, and theſe, by reaſon of his two natures, were diſtinct in him, though his perſon was but one; therefore he deſired the cup might paſſe from him, but willed it not; or, he willed it by his antecedent, not by his conſequent will. *O thou that madeſt in thy ſelfe, the judgement of affection ſtoope to the judgement of reaſon, and madeſt thy deſire ſubſervient to thy will, and cauſedſt thy antecedent will to give place to thy conſequent; produce in me the*

ſame

ſame effect, that theſe ſinfull delights which my affections ſo earneſtly run after, and thy gentle corrections, which they ſo earneſtly run from, may be ſo ordered, that the one by me may be courageouſly ſubdued, the other patiently indured; that my affections may ſubmit to my will, my will to reaſon, and reaſon to thy Spirit.

XXIIII.

God worketh not immediately by his decree, but by his power: his decree is but a remote cauſe, his power immediate; his decree is an internall action, the actions of his power are externall; the actions of his decrees depend on his wiſedome, the actions of his power are

are ſubſervient to his decrees. *Lord, if in thy wiſedome thou thoughtest it good that my ſoul ſhould be ſaved, and if thou hast decreed it, then let thy power be ſeen in effecting it.*

XXV.

The neceſſitie and contingencie of things is not to be attributed to Gods decree, but to the working of his power; contingencie, is when he uſeth his reſiſtible power, if he works irreſiſtibly then followes neceſſitie: what is contingent to the ſecond cauſe, is infallible to Gods preſcience, but neceſſarie to the work of his omnipotencie: his decree is a remote cauſe, which without his power worketh

worketh not. Chriſts death was contingent to the Jewes, that crucified him; infallible to Gods preſcience, who foreſaw that the Jewes would kill him; but neceſſarie in regard of his decree, working by his power in preſenting that bitter cup unto him. *Why then ſhall afflictions diſmay mee, which though they be contingent in reſpect of the ſecond agent, yet they are infallible to that all-ſeeing eye of Heaven that foreſaw them; and neceſſarie, if we regard that powerfull hand which inflicted them?*

XXVI.

God ordereth ſin, though he ordained it not: he ordereth it, that it may be ſubſervient to

his glory; he ordained it not, becauſe he ſinneth not: He could not ordain it, ſeeing he hates it, forbids it, and puniſhes it. *Lord, I aſcribe to thy glorie both my ſalvation, and my ſin: my ſalvation thou haſt ordained, my ſin thou haſt ordered; that by the one I may love thy mercie, and by the other, I may feare thy Juſtice. Who but Goodneſſe it ſelfe would ordaine the ſalvation of a ſinner, and who but Wiſdome it ſelf would order the prevarications of a ſinner? What is more offenſive to thy nature then ſin? What is more deſtructive of thy feature in me then ſin? yet out of ſin thou haſt drawn the meanes to manifeſt the goodneſſe of thy nature in my ſalvation,*

vation, and out of the same sin thou hast drawn a meanes to repaire in me thy decayed feature by my repentance and conversion.

XXVII.

God gave to *Adam* sufficient grace to stand, but not to persist; he permitted him to fall, who by the grace he received might have stood; he gave him sufficiencie of grace, not permanencie in grace: by the one God is cleared from iniquitie, and by the other he manifests his justice and mercie: if man had not been a sinner, God had not been a Saviour; we had not known *Emanuel*, God with us, if *Adam* by sin had not separated God from us; we

had known him as Jehova, but not as Jeſus. *O my God, if thou give me ſufficiencie of grace, I may fall; but if thou give me permanencie in grace, I ſhall not fall: give me* Adams *happineſſe in Paradiſe, that I may ſufficiently love and know thee; give me the Angels happineſſe in Heaven, that I may conſtantly love and know, and eternally abide in thee.*

XXVIII.

God delivered his Son to death, ſo did Satan by *Judas:* God had power to doe ſo, Satan had none; God did this in love to the ſonnes of men, Satan did it in malice to the Son of God: by an affirmative act God was willing to permit Satan

tan to exerciſe his malice, by a negative act he hindered him not: in all this God ſinned not, if we conſider the authoritie of the agent, the forme of the action, and the juſtice and goodneſſe of his intention. *Though God acts not ſin, nor is willing it ſhould be acted by man, yet he is willing to permit it. Not ſin, but permiſſion is the object of his will; he could not will ſin, becauſe he is not ſinfull; he permits it, becauſe he can draw good out of it.*

XXIX.

God permits not puniſhment, but inflicts it; he permits not good, but commands it; he wills not ſin, but permits it; not as it is good, but as out of it he

drawes good. *O thou that drew-eſt light out of darkneſſe, and meat out of the eater; draw good out of my evils, and comforts out of my afflictions: Thou canſt draw ho-ney out of the rock, and turne water into wine, and make bitter Meribah potable; we pray thee, turn the bitter waters of our Meribah, our ſtrife and contention, into the pure and ſweet ſtreames of Peace and Union.*

XXX.

What God cannot doe, he cannot will; what he cannot will, he cannot decree: and al-though affirmatively his power be of a larger extent then his will, for he can doe that which he will not doe; yet negative-

ly

ly he cannot will what he cannot doe, nor doe what he cannot will: he cannot doe evil, therefore he cannot will it; he cannot will it, therefore he can neither doe it by an externall, nor decree it by any internall act. *O that my will and actions, Lord, were conformable to thine: for oftentimes I doe the evil which I will not, and I will the good, which I doe not. Lord, make my will conformable to thine, that my actions may be conformable to my will.*

XXXI.

Gods grace reacheth further then his mercy; his grace is extended to all, his mercy only to thoſe that are in miſerie: by

grace the Angels were confirmed, by grace the world is preſerved, but by mercie man is redeemed; he is gracious then to all, but mercifull onely to ſome: yet though his grace be more univerſall and communicable, his mercy is more wonderfull and amiable. *Lord, the nobleſt of all thy Attributes is thy goodneſſe to thy creatures; but the excellencie of thy goodneſſe is, in ſhewing mercy to ſinners: Thy goodneſſe made me a man, but thy mercy a happy man: by the one, thou deliverest me from nothing; by the other, from worſe then nothing: thy goodneſſe gave me being, and thy mercy well being.*

XXXII. In

XXXII.

In every ſin the act and the obliquitie, in every vertue the act and the circumſtances are diſtinguiſhable. In ſin the act is alwayes good metaphyſically, but evill morally; either becauſe it is prohibited, as the act of eating the fruit to *Adam*; or becauſe it is repugnant to juſtice and ſanctitie, though they were not prohibited, as theft and murther: In every vertue the act is alwayes good both morally and metaphyſically, but the circumſtances may be evill; as to give almes is good, but to give out of pride is evill. *I will not forbeare to doe good, becauſe the circumſtances may be*

evil; nor will I venture to doe evil, becauſe the circumſtances may be good. If God command that which may ſeeme to be evil, I will doe it; for his command makes it good: if he forbids that which may ſeeme to be good, I will not doe it, becauſe his prohibition makes it evil. Adam *ſinned in eating of the fruit (though ſeemingly good) becauſe God prohibited it; and the Hebrewes ſinned not, in ſpoiling the Egyptians (though ſeemingly evil) becauſe God commanded it.*

XXXIII.

God did no wayes neceſſitate *Adam* to ſin, neither by inward perſwaſion, nor by outward coaction: beſides, he gave him a law eaſie to be kept, and power

power ſufficient to keep it: He did then neither will nor decree his fall, nor perſwade nor force it, only he gave way that he might fall, who had power to ſtand; that, being by Chriſt raiſed from his fall, he might more firmely ſtand. *Lord, as thou didſt permit my fall, ſo be now pleaſed to remit it; I fell willingly from thee, make me to returne as willingly to thee: Thou gaveſt me a will to ſtand or fall, give mé a will to riſe, and ſo to ſtand, that I may never fall again.*

XXXIIII.

There is a two-fold neceſſitie; the one is * Syllogiſticall, the other is * reall: there was a Syllo-

* *Conſequentiæ.*
* *Conſequentis.*

Syllogiſticall neceſſitie of mans fall, in reſpect of Gods foreknowledge, but not reall: Gods preſcience was an antecedent not a cauſe; and mans fall was the conſequent, not the effect of that preſcience: but there is a reall neceſſitie of that which God decreeth. *Lord, I did not ſin, becauſe thou didſt foreſee it; but becauſe I was to ſin, therefore thou didſt foreſee it: my fall was a neceſſarie ſequell of thy precognition, ſo let my riſing be a neceſſary effect of thy Predeſtination.*

XXXV.

Sin properly is not the puniſhment of ſin, becauſe we ſin willingly, we ſuffer puniſhment unwillingly; in ſinning we are agents,

agents, in punishments we are patients: yet sin may be the cause of sin; not that one sin can procreate another, but because one sin can deserve and prepare the way for committing of another. *Lord, free me from the guilt and stain of* Adams *sin, which hath been both the preparatorie and meritorious cause of all my actuall sins.*

XXXVI.

God worketh on the will either by a physicall motion, or by morall perswasion; and he perswades either powerfully by his Spirit, or sufficiently by his Word: so he hindereth sin, either by his law prohibiting it,

or

or by his power inhibiting it: let no man ſin preſumptuouſly, becauſe he is not ſtopped in the full careere of his ſin powerfully; though there is not alwayes an inhibition by his Power, yet there is ſtill a prohibition by his Law, to make us inexcuſable. *Lord, work on my depraved will phyſically, work morally, work ſufficiently, and work powerfully, by thy Word, by thy Spirit, by thy Law, by thy Sword: circumciſe my heart and eares; the one by the Sword of the Spirit, the other by the Sword of the Word: if I cannot be reſtrained by thy Law, to forbeare the forbidden fruit with* Adam; *let me be conſtrained by the glittering of thy ſword, to ſtop*

in

in the wayes of wickedneſſe with Balaam.

XXXVII.

Though nothing is contingent to God, yet his knowledge may conſider contingencies, as they are contingent: for what by man is done contingently, by him it is foreſeen certainly; in which regard Gods judgements are founded upon ſin, which may more fitly be called the object and occaſion of his judgements, then the cauſe. *Lord, the cauſe of thy judgements is thy juſtice, and my ſin the occaſion: thy juſtice is eternall, thy judgements are juſt, my ſins are contingent: if it were not for thy judgements, I ſhould not acknowledge*

knowledge my ſinnes; if it were not for my ſinnes, thou couldſt not exerciſe thy judgements; and if it were not for thy juſtice, there would be no proportion between thy judgements and my ſinnes: the exerciſe of thy judgements will ceaſe, if thou put an end to my ſins; but thy juſtice ſhall not ceaſe, though thou in mercy pardon my ſins.

XXXVIII.

Nature is before grace, and the works of creation before the effects of Predeſtination: Man was firſt made a living ſoul, by the outward breath of Gods mouth; and then was made a quickning ſpirit, by the inward breath of the holy Ghoſt: ſo he decreed firſt to give

give man naturall abilitie by the work of Creation, and then to beſtow on him ſupernaturall graces, the effects of Predeſtination. *Lord, thou haſt gifted me with naturall faculties, whereby I exceed the beaſts; and thou haſt endowed me with ſupernaturall graces, whereby I am equall to the Angels: I praiſe thee for the work of thy Creation, much more for that of Predeſtination; by the one thou madeſt me a man, by the other a happy man: make me to exceed the beaſts as much in morall vertues, as I excell them in naturall abilities; ſo make me to equall the Angels as much in love and obedience, as I come neer them in ſupernaturall happineſſe.*

XXXIX. God

XXXIX.

God did firſt foreſee that *Adam* would ſin, before he predeſtinated Chriſt to die for ſin; he foreſaw the diſeaſe, then prepared the remedie; he foreſaw the leproſie, then ordained the bloud of his Son to waſh it: for as the ſinner only is capable of the grace of Regeneration; ſo this grace was preordained to the ſinner in Gods Predeſtination. *O my God, if thou waſt ſo provident as to prepare phyſick for my ſinfull ſoule before I had ſinned; I am confident thy goodneſſe is not now leſſened, but that thou wilt apply that ſame phyſick to my ſoule having ſinned.*

XL.

Gods Image in man conſiſted in nature and naturall properties, in morall vertues, and ſupernaturall graces; the firſt were totally retained in *Adams* fall, the third totally loſt, the ſecond loſt in part. Again, the eſſentiall part of Gods Image remained, to wit, the ſoul; but the accidentall part was loſt, to wit, juſtice and holineſſe; the ſubject continued, though this forme periſhed: therefore for the ſoul, renovation is ſufficient; but for thoſe graces in the ſoul, a new creation is required. *Lord, by thy Image I excell the beaſts, by it I match the Angels, by it I reſemble thy ſelf; but the*

ſubject

ſubject of this image is by ſin decayed, and by ſin the forme is quite aboliſhed. O thou that in my Creation didſt grace me with the breath of life, now in my Regeneration breathe in me the life of grace: the temple of God is decayed in me, and the God of this temple is baniſhed from me; repaire this temple, that thy image again may ſtand in it, and renew thy image that this temple may be ſanctified by it.

XLI.

Adams ſin was committed after Predeſtination, if we conſider *Adams* actuall exiſtence; but it was before Predeſtination, in reſpect of Gods preſcience. *What madneſſe is it to think, that God ſees not our ſinnes which*

which we commit ſecretly; whereas he did foreſee our ſins before they were committed, and that from all eternitie?

XLII.

In Predeſtination, the preterition of ſome men, was the puniſhment of thoſe men; and the deniall of felicitie, was their miſerie: but puniſhment preſuppoſeth ſin, and preterition as a puniſhment muſt come after the previſion of ſinne. *If this doctrine be true, that the previſion of ſin was the cauſe of preterition; ſure it is moſt true, that the commiſſion of ſin is the cauſe of condemnation.*

XLIII.

Paſſive excæcation, or the wil-

wilfull ignorance and ſpirituall blindneſſe in man, is both a ſin, and the cauſe of ſin: active excæcation, as it is from man, it is a ſin; as from God, it is the puniſhment of ſin. It ſtands with thy juſtice, O God, to puniſh them with blindneſſe, who have with delight blinded themſelves; and to deprive thoſe of light, who love to walke in darkneſſe. Why ſhouldeſt thou hold out the lamp of thy Word to thoſe that deſpiſe it; and cauſe thy ſun to ſhine on them, who wilfully ſhut their eyes againſt it? *Lord, deale with me as thou didſt with* Saul: *I am blinded ſpiritually, make me blinde corporally;*

that

that by loſing the ſight of my body, I may regain the ſight of my ſoul. I will gladly loſe the light of the ſun, moon, and other planets; ſo I may behold the light of the Son of righteouſneſſe.

XLIIII.

Some ſay, that the hearts induration is not the cauſe of Gods indignation; but that God is firſt angry, then hardneth: I am ſure God hath juſt cauſe to be angry with thoſe who will be hardned, and therefore in his juſt anger hardneth them. *I confeſſe, Lord, that I have hardned my own heart, therefore thou mayeſt juſtly be angry with me; and becauſe my voluntary hardneſſe hath provoked thy*

thy anger, therefore may thy anger effect in me, and that most justly, a further degree of hardnesse.

XLV.

God who by his irresistible will decreeth the hardning of a sinner, yet actually by his resistible will useth to harden that sinner. Though none can resist the will of his decrees, yet he permits us sometimes to oppose the actions of his will: in the one he shewes himself the God of power, in the other he shewes his mercy, in suffring man to resist the power of God. *O thou that diddest wrestle with* Jacob, *and gavest him strength both to resist and conquer thee; when thou wrestlest with me by ten-*

tentations, give me ſo much ſtrength as by mortification to ſubdue my ſelf, and then give me leave by faith and teares to vanquiſh thee.

XLVI.

There is in God a two-fold negative act; the one of Providence, the other of Preteritition: by the former, God denyed to *Adam* the gift of Perſeverance, and ſo ſuffered him to fall; by the other, he denyeth to ſome men the gift of Faith and Repentance, and ſo ſuffers them to remain in their fall. God was not bound to give *Adam* perſeverance, ſeeing otherwiſe he furniſhed him with grace ſufficiently; nor is he

bound to give to thoſe faith, and repentance, who fell from their former grace willingly, and oppoſe his Word and Spirit obſtinately. *Lord, I confeſſe, that as thou wast not in* Adams *debt for perſeverance, ſo neither art thou in mine for any grace: but if thou wilt be pleaſed to beſtow on me ſo much grace, as to attaine true happineſſe; I will impute it not to my deſerts, but to thy favour and goodneſſe.*

XLVII.

Some ſay, that thoſe whom God hath decreed for Salvation may be damned, but that they ſhall not be damned; that his decree hindreth the act, but not the poſſibilitie. I leave this nicetie

nicetie for the Schooles: *But this uſe I will make of it, that if I may be damned, I will work out my ſalvation with fear and trembling; if I ſhall not be damned, I will not fear, though I walk through the valley of death: if I may be damned, I acknowledge, Lord, it is through my own wickedneſſe; if I ſhall not be damned, it is out of thy unſpeakable goodneſſe.*

XLVIII.

It is the doctrine of many in theſe dayes, that as God by his revealed will ſaves none, but ſuch as beleeve in him; ſo he decreed by his ſecret will to ſave none, but ſuch as he foreſaw would beleeve in him. *I am confident, God could foreſee no-*

thing in me, but what he was pleaſed to beſtow upon me: if he foreſaw my faith, he foreſaw the fruit of his preventing grace; if he foreſaw my perſeverance, he foreſaw the effect of his ſubſequent grace.

XLIX.

Election (ſay ſome) is Gods decree to juſtifie the faithfull; others ſay, 'tis Gods decree to ſave man, as he is man, and to that end to make him faithfull: In the one opinion, I finde faith the meanes of Juſtification; in the other, of Salvation: meanes, I ſay, but not the cauſe. *Lord, the cauſe of my happineſſe is in thee, the meanes in me; but the efficacie of this meanes, both in my juſti-*

juſtification and ſalvation, is only from thee.

L.

If the decree of preterition went before the act of ſin, but not before the previſion of that ſin; I am confident, the act of preterition cannot, much leſſe can the act of condemnation, precede the act of ſin. *Therefore how injurious are ſome to the God of mercy, in daring to accuſe him of crueltie, who is ſo far from condemning any man, but for ſin committed, that he would not decree mans condemnation, but for ſin foreſeen?*

L I.

There was injoyned to *Adam* the law of abſtinence from the

forbidden fruit, and the law of obedience: the former was particular to *Adam*, the other was common to him and his poſteritie: it was not for the breach of the former, which was perſonall; but for the breach of the other, which was univerſall, that we are condemned: not *Adams* act of eating, but his diſobedience was our bane; for we ſinned in him: ſin is a tranſgreſſion of the law; but the law could not have been tranſgreſſed by us, had it not been in him given to us. *Lord, we have great cauſe to admire and reſpect thy mercy, in ſaving us for the ſecond* Adams *obedience; but we have no cauſe to*

ſuſpect

ſuſpect thee of crueltie, in condemning us for the firſt Adams *diſobedience.*

LII.

Puniſhment was prepared in Gods decree as well for the ſin of *Jacob* as of *Eſau*, both having ſinned alike in *Adam*; but it was pardonable in the one, unpardonable in the other: which difference proceeded from grace, not from nature. *Lord, I confeſſe, thou couldſt ſee no more originall ſin in* Judas, *then in me; yet thou waſt pleaſed to puniſh him, and to ſpare me: if thou hadſt condemned us both, thou hadſt done juſtly; but in ſparing the one, thou haſt magnified thy mercie.*

LIII.

There is a two-fold grace, the one of Creation, the other of Election; the one was the gift of God without Chriſt, the other was the gift of God in Chriſt; the one was the image of God, the other was the renovation of that image; the one was loſt in Paradiſe, the other ſhall never be loſt in Heaven. *Lord, thou hadſt no other inducement, but thine own goodneſs to create me to thy image; but now thou haſt another inducement, to wit, thy Sons merits, to renew in me that decayed image: the one thou mightſt not have done, the other thou canſt not but doe; for, though thou waſt not bound*

bound in the creation to beſtow thy image on me, yet now thou art bound by thy Sonnes ſatisfaction to repaire this image in me.

LIIII.

Adam could have abſtained from the externall act of touching, by naturall grace only; but in him could not be the inward and permanent affection of obeying, without ſupernaturall grace alſo. *Lord, if* Adam *could not yeeld conſtant obedience to thee in his eſtate of integritie, how ſhall I be able to perſeuere in obedience, without thy ſpeciall grace, being now in the eſtate of iniquitie?*

LV.

Though the habit of juſtice, as it is the eſſence of God, be

neceſſarily in him; yet the actions of juſtice, which are not his eſſence, are not neceſſarily performed by him: He is neceſſarily juſt, but a voluntarie agent: He doth neceſſarily hate injuſtice, but freely and voluntarily he puniſheth it, and decreed puniſhment for it. *Lord, what ſhould become of me, and of all the other wretched ſonnes of* Adam, *if it were as neceſſarie for thee to puniſh, as it is to be juſt? But my comfort is, that, as juſtice is ſo neceſſarie in thee, that thou canſt not be unjuſt; ſo thy actions are ſo free and voluntarie, that thou canſt pardon my ſin, and yet notwithſtanding thou canſt not be but juſt.*

LVI. There

LVI.

There was no neceſſitie why God ſhould manifeſt his juſtice in puniſhing ſinners, ſeeing he had power to manifeſt that, in puniſhing his own Son for ſinners. *In the one, he ſhewes himſelf to be a God of mercy, not of revenge, in ſparing his enemies; in the other, he ſhewes himſelf a God of juſtice, in puniſhing his beloved Son, who became ſuretie for his enemies.*

LVII.

There is a two-fold cauſe of predemnation; the one is ſin, the other is Gods decree; the one is neceſſarie, the other voluntarie: ſin is the cauſe why God may condemne all, Gods de-

cree

cree is the cauſe why he will condemne but ſome: he looks on ſin as it is pardonable in ſome, unpardonable in others; the one eye by which he lookes is juſtice, the other is mercie. *Lord, thou didſt look upon my ſin with juſtice and ſeveritie, when thou puniſhedſt it in thine own naturall Son; therefore look on it as it is in me, with meekneſſe and mercy, and pardon it in me that am thy adopted ſon.*

LVIII.

Every man is not a reprobate that falls into ſin, but he that finally perſeveres in ſin: for all men fell into ſin, by the permiſſion of providence; but wicked men only continue to the end in

in ſin, by the permiſſion of preterition. *Lord, that ſin which was voluntary in* Adam, *is neceſſary in me; but although in thy juſt judgements, there is a neceſſitie that I ſhould be tainted with originall contagion, yet there is no neceſſitie why I ſhould lye ſtill and perſevere in actuall tranſgreſſion: without thy providence I could not fall, without thy aſſiſtance I cannot riſe: as by thy providence thou hindereſt not my falling, becauſe the glory of thy juſtice was thereby manifeſted; ſo, I pray thee, further, by thy aſſiſtance, my riſing again, that the glory of thy goodneſſe may be thereby magnified.*

LIX.

In Gods externall actions there

there is neither naturall nor coactive neceſſitie; for both nature, and coaction exclude libertie: the fire burnes naturally, the bullet flyes upward violently, therefore both neceſſarily; but Gods internall actions on himſelf are naturall, therefore neceſſarie: the Father begot his eternall Son, neither willingly nor unwillingly, but naturally and neceſſarily; ſo becauſe Gods attributes are naturall, and eſſentiall to him, they are neceſſarily in him: he is neceſſarily not voluntarily good, becauſe he cannot be but good; he doth voluntarily, not neceſſarily make man good, becauſe he can forbeare, if he would,

would, to make him good. *Lord, I confeſſe, that the more free Agent thou waſt in the work of my converſion, the leſſe free am I, but the more neceßitated to praiſe thy goodneſſe and wiſdome; for, how can I chooſe but honour and obey thee, who couldſt have choſen whether thou wouldſt have redeemed and ſaved me?*

LX.

Faith is both an habit, and an action: if it juſtifie, as it is an habit, I will not diſpute; this I know, that it juſtifieth, as it is an action: for *Abraham* beleeved, and ſo was juſtified. The life then of Religion conſiſteth in action; not onely of the outward works of the hand, but alſo

ſo of the inward work of the heart; for this is the work of God, that we beleeve in him. *O Lord, faith is thy work, and it is mine too; it is thy work to infuſe it, it is my work to apprehend Chriſt by it: let thy work be firſt performed in me, and then I know my work, if thou aſſiſt, ſhall be performed by me.*

LXI.

Though we are not actually free from ſin in this life, yet there is a poſſibilitie that we may be free; if either we conſider the power of God, who can mightily effect it; or the will of a regenerate man, who doth ſo earneſtly affect it. *Lord, in that I may be free from ſin, it argues*

argues thy omnipotencie; but in that I am not free from ſin, I muſt blame my own impotencie: There is in me a deſire to be freed from this body of death, and in thee there is power to free me, who art the Lord of life.

LXII.

There was in *Adam* a directive light of the minde while he was falling, to let him ſee his danger; but there was not in him that perſwaſive light which might powerfully reſtrain him from danger: that light had kept him from falling, had he followed it; and this light had kept him from falling, had he received it. *Lord, though thou didſt not give* Adam

this

this light, thou art unblameable; ſeeing thou didſt give him ſo much of that light, as made him inexcuſable.

LXIII.

In what facultie of the ſoul the cockatrice of *Adams* ſin was firſt hatched, I will not now diſpute; whether it was in the underſtanding, being firſt blinded; or in the will, being firſt perverted: this I know, that the will is apt to be ſeduced by a blinde underſtanding, and the underſtanding as apt to be clouded by a perverſe will: The underſtanding * moves the will by propoſing the object, which the will cannot affect, except the under-

* *Quoad ſpeciem actus.*

underſtanding knowes it; the will † moves the underſtanding to judge and conſider the object, which the underſtanding cannot conſider, except the will command it. *Lord, illuminate my underſtanding, that it may direct my will to affect the things that thou commandeſt; and rectifie my will, that it may command the underſtanding to exerciſe its act in meditating on the things which thou commandeſt.*

† *Quoad exercitium actus.*

LXIIII.

If Chriſts obedience had been neceſſarie or naturall, and not voluntarie, he had not been like to us in all things except ſin; neither had he been ſubject

ject to the tentation of disobedience, nor had his obedience been meritorious, nor had it been more excellent then the obedience of Angels: but in this was his obedience more noble then theirs, in that he yeelded that obedience willingly, which they doe necessarily. *I will strive whilst I am here to obey willingly, that hereafter I may obey necessarily: for, though voluntary obedience be the nobler, yet necessarie obedience is the surer; for I may disobey in the one, I cannot but obey in the other.*

LXV.

Though the sufficiencie of Christs death be extended to all, yet the efficacie thereof is not applied

applied to all; nor did he pray and make interceſſion for all: By his death he procured pardon for us, and by his interceſſion he applies that pardon to us. *Lord, in thy birth, thou acceptedſt my nature; in thy death, thou repreſentedſt my perſon: by thy interceſſion put away my ſins, and pardon my offences, that the mediation which thou beganneſt in thy birth, and didſt accompliſh in thy ſacrifice and paſſion, may be fully made effectuall to me, by thy prayers and interceſſion.*

LXVI.

Action followes the affection; therefore we love and hate actually, becauſe theſe affections are in us radically: Though hatred

hatred be no affection in God, yet we conceive it as an affection: God therefore rejected *Eſau*, becauſe he hated him; but he did not hate him, becauſe he rejected him. *Lord, I know thou maiſt juſtly reject me, becauſe in me there is that pravitie, for which thou maiſt juſtly hate me: repaire therefore in me the loſt image of thy Son, and ſo I ſhall eſcape thy juſt wrath and indignation.*

LXVII.

The acts of Chriſts righteouſneſſe are ours, not as they are performed by him, but as they are imputed to us.; imputed, I ſay, by his merit and goodneſſe, and apprehended by our

our faith, though in much weakneſſe. *Then I ſee, Lord, that without faith thy righteouſneſſe will not availe me, and without thy merit and goodneſſe my faith cannot prevaile with thee: give me then the hand of faith, that with the Hemorroiſſe, I may touch thee; and by thy merit ſtrengthen that hand, that, with* Jacob, *I may hold thee.*

LXVIII.

Chriſt firſt ſuffered, before we could be redeemed; and we are redeemed, before it is applyed, or can receive benefit by it: then are we fully redeemed, when we are from Satan and ſin delivered. *Though Chriſt in ſuffering hath ſufficiently paid the ranſome,*

ranſome, yet whilſt we are here ſubject to ſin and Satan, we are not fully partakers of redemption; Heaven, not earth, is the place where that ſhall be perfected. I will therefore lift up my head with joy, becauſe by death the day of my redemption draweth nigh.

LXIX.

A double benefit we have by Chriſt: one, that he hath purchaſed Redemption for us by his bloud; the other, that he hath applyed that Redemption to us by his Spirit: if he had not died, I could not have beleeved; if I had not beleeved, he had not applyed his death and merits to me: Redemption is the cauſe of Faith, and Faith

Faith the cauſe of Application. *Lord, produce Faith in me by the vertue of thy paſſion, that by Faith I may injoy thee in a true and ſpirituall Application.*

LXX.

That the Church injoyes life eternall, ſhe is bound to Gods dilection; but that ſhe injoyes that life alone, ſhe is bound to his election: becauſe he loved her, he hath beſtowed this happineſſe upon her; becauſe he choſe her, he hath appropriated this happineſſe unto her. *Lord, I will praiſe thy love, by which I was elected; and I will praiſe that election, by which I am ſeparated from the reprobate.*

LXXI.

Gods will is the cauſe of preterition, his juſtice is the cauſe of predemnation: he was not bound to give grace to all, therefore he paſſed by ſome without prejudice to his goodneſſe; he was bound to puniſh ſin in all, therefore he preordaines the death of his own Son; and eternall paines for reprobates, that he might not ſuffer prejudice in his juſtice. *Lord, if thou hadſt paſſed by me, I could not have blamed thy goodneſſe: if thou ſhouldſt puniſh me eternally, I cannot blame thy juſtice; for, if thou giveſt grace to all, where is thy libertie? if thou for-*

forgiveſt all, where is thy juſtice and equitie?

LXXII.

God is a moſt free Agent, becauſe he can doe what he pleaſeth, not becauſe he can doe every thing: his will is the ſupreme cauſe of all externall things, but not of his juſtice, which is internall: as he cannot doe that which is evil, ſo he cannot will that which is unjuſt; as goodneſſe is the obje&t of his actions, ſo juſtice is the rule of his will. *Lord, make my actions ſubordinate to thy will, as thy wil is ſubordinate to thy juſtice: that, as thou canſt not will that which in juſtice thou maiſt not; ſo*

I may not doe that, which in wiſedome thou wilſt not.

LXXIII.

Though God foreſaw ſin in all, yet he rejected not all: ſin was the occaſion why he rejected ſome, his will was the cauſe why he rejected but ſome; his will was the cauſe of diſcrimination, but ſin of reprobation. *Lord, I confeſſe, it was not for want of ſin in me, that thou didſt not reject me; but becauſe there was no want of goodneſſe in thee, therefore thou didſt elect me: my ſin was the cauſe why I might have been rejected, but thy mercie is the cauſe, why I was not rejected.*

LXXIIII. God

LXXIIII.

God hindred *Adams* ſin morally, by his law; not phyſically, by his power: he gave a law to guide him, threatnings to affright him, promiſes to induce him, ſufficient grace to ſtrengthen him; but uſed no violence or force to reſtraine him: he would not thwart or deſtroy, by any violent reſtriction, that libertie which he gave him by Creation. *Thus we ſee his prudence, in not reſtraining ſin phyſically; and withall his goodneſſe, in curbing it morally.*

LXXV.

God willeth the death of a ſinner, becauſe he foreſaw the impenitencie of the ſinner: this

is his conſequent, not his antecedent will; in this, his will depends not on the creatures actions, but on his own preſcience: his will may be *poſterior* to the foreſeen ſin of the creature, but no wayes depending on the will of the creature. *In willing the death of ſinners, he ſhewes his juſtice; in willing the death but of ſome ſinners, he ſhewes his goodneſſe.*

LXXVI.

All men may beleeve, only ſome men will beleeve; in all there is a poſſibilitie, in ſome only a velleitie: the poſſibilitie to beleeve, is the gift of nature; but the will to beleeve, is the gift of grace: the one we have

have by Creation, the other by Regeneration. *Lord, what is poſſibilitie without will, and nature without grace? As in Generation thou gaveſt me a reaſonable ſoul, that had a capabilitie to beleeve in thee; ſo, in my Regeneration, give me a ſanctified will, that I may actually and conſtantly beleeve in thee.*

LXXVII.

He that beſtoweth Faith upon ſinners, beſtoweth alſo Salvation upon repentant ſinners; by faith we are brought to repentance, by repentance we are prepared for ſalvation. *Lord, if thou hadſt not beſtowed faith upon* Peter, *to beleeve in thee, he had not repented for denying thee; and*

if he had not repented, he had not been ſaved: lead me then, by the hand of faith, to the Jordan of repentance; that, being waſhed there from my ſpots, I may ſee Heaven opened with Chriſt, and with him injoy thy Spirit, and light of thy Countenance.

LXXVIII.

There is in Gods will both a neceſſitie, and a libertie; he wills neceſſarily what concerns himſelf, he wills freely what concerns other things beſides himſelf: he did neceſſarily will his own glorie, he did freely will and decree my felicitie. *Lord, thou couldſt not but will thine own honour and goodneſſe; thou couldſt not have willed my hap-*

happineſſe: the more free thou waſt from neceſſitie in willing my felicitie, the more am I bound to praiſe the glorie of thy mercie.

LXXIX.

Gods will hath a two-fold conſideration, one as it is concealed, another as it is revealed; the former hath relation to his own actions, the other to ours; what he will doe himſelfe is concealed, what he will have us doe is revealed: this will is not alwayes forcible, the other is powerfull and irreſiſtible. *Lord, let me follow the directions of thy revealed will, and not meddle with the hid ſecrets of thy concealed will. I will not be too forward to know what thou haſt not revealed,*

nor will I be too backward to doe what thou haſt commanded.

LXXX.

God hath decreed to beſtow on man firſt grace, then glory: to the decree of giving grace, preterition is oppoſite; to the decree of giving glory, reprobation: no man is debarred from glory, but he that was firſt deprived of grace; preterition then is the antecedent to reprobation, and the want of grace to the want of glory. *Thus they whom God doth here honour with the ſpirituall crown of grace, ſhall be hereafter graced with the eternall crown of honour.*

LXXXI.

That is a juſt law which is given

given by him that hath right to impoſe it, and impoſed on him who hath power to performe it: ſuch was the law that God gave to *Adam*; the one had power to give, the other power to keep it. *Lord, thy law is juſt which thou haſt given to me, becauſe thou haſt power to impoſe it; this law will not be the leſſe juſt, if thou wilt aſſiſt me, and give me power to obey it.*

LXXXII.

As Gods will hath relation to his own actions, it is accompanied with omnipotencie; as it hath relation to our actions, it is regulated by juſtice: for, when he will doe what he hath determined, he cannot be reſiſted;

ſted; ſo, when he will have us doe what he hath commanded, he cannot be unjuſt: what he himſelf will doe, is beſt known to him; what he will have us do, is not unknown to us. *Lord, as it is thy will, that I doe that which thou commandeſt, wherein thou ſheweſt thy juſtice; ſo let it be thy will to command that, which by thy help I can doe, and therein ſhew thy goodneſſe.*

LXXXIII.

He that oppoſeth Gods revealed will, which can be reſiſted; deſerveth to be hardned by Gods concealed will, which cannot be reſiſted: for that will of God which is not done by him, ſhall be done on him.

Lord,

*Lord, aſſiſt me to follow the direction of that will which is revealed, that I may avoid the deſtruction which by that other will is decreed: for although, by the ſecret will of thy * pleaſure, thou haſt determined death for obſtinate ſinners; yet, by the pleaſure † of thy revealed will, thou haſt propoſed life to penitent ſinners.*

* Voluntas placiti.

† Voluntas ſigni.

LXXXIIII.

God in his goodneſſe made man a veſſell of mercy, Satan in malice made him a veſſell of miſerie; therefore God in his juſtice hath made him a veſſell of his wrath and furie: God made the veſſell, which, whilſt it ſtaid in his hand, remained ſound;

found; falling from thence, it hath received a crack, therfore, by this crack being made unserviceable, it is rejected. *Lord, the ſubſtance of the veſſell is thine, the crack is mine; I have made my ſelf unfit to ſerve thee, therefore juſtly maiſt thou refuſe to honour me.*

LXXXV.

God hated *Pharaoh*, not becauſe he hardned him, but becauſe he obſtinately reſiſted God, therefore he hated him, and conſequently hardned him; and that not by the force of his omnipotencie, but by his patience and longanimitie. *Lord, if I by thy goodneſſe ſhould take occaſion to become obſtinate in wickedneſſe,*

kedneſſe, why maiſt not thou take occaſion by my perverſeneſſe, to obdurate me in my ſins, and to debarre me from grace and happineſſe? Therefore, I pray thee, keep me from obſtinacie, that thy patience, by my ſins, may not be turned into fury.

LXXXVI.

There be two ſorts of carnall men; ſome are carnall in knowledge, ſome in affections: the former ſort are children, who are fed with milk, and not yet, with ſpirituall men, able to judge of all things; the other ſort are wicked men, who walk after the fleſh, not after the ſpirit, and have not mortified the deeds

deeds of the fleſh: now God is a Spirit, and will be worſhipped in ſpirit. *Lord, remove from me all fleſhly underſtanding, that I may conceive thee ſpiritually; and remove from me all carnall affections, that I may love thee ſpiritually. Give me the love of knowledge, that I may attain to the knowledge of thy love: Make me by the ſpirit of underſtanding, to come to the underſtanding of thy Spirit.*

LXXXVII.

Goodneſſe hath a two-fold reſidence; one in the minde, the other in the fleſh: when 'tis there, I will good; when 'tis here, I doe good: 'tis good to have the knowledge of good, and

and that is in the minde; 'tis good to ſubdue and mortifie ſinfull luſts, and that is in the fleſh: the former goodneſſe is ſometimes in wicked men, the other is onely in good men. *Lord, place in my minde the goodneſſe of knowledge, whereby I may ſee and underſtand thee; and place in my fleſh the goodneſſe of holineſs, whereby I may love and injoy thee: for what is knowledge without goodneſſe, and ſight without injoyment? It is by knowledge I ſee, it is by love I enjoy.*

LXXXVIII.

1. There is in us an inward man, ſo there is an outward. 2. There is a new man, ſo there is

is an old man. 3. There is a law of the minde, ſo there is a law of the members, and there is a law alſo of the ſpirit of life. 4. There is a voluntarie dominion in ſin, and there is an involuntarie. 5. There is an univerſall tyrannie of ſin, and there is a particular. 6. There is a regeneration in the minde and will, and there is a regeneration in the members and affections. 7. There is a complete will, or volition; and there is an incomplete will, or velleitie. 8. There is a generall, or confuſed judgement; and there is a more particular, or diſtinct judgement. 1. The inward man is the minde, the outward man is the body.

body. 2. The new man is grace, the old man is ſinne. 3. The law of the minde is knowledge and conſcience, the law of the members is ſin, the law of the Spirit of life is ſaving grace. 4. The wicked are under the voluntarie, the godly under the involuntarie dominion of ſin. 5. Originall ſin is an univerſall tyrant, actuall ſins are particular tyrants. 6. Regeneration in the minde and will, is knowledge and deſire; Regeneration in the members, is action, or working the will of God. 7. Volition followes the laſt judgement of reaſon, velleitie followes the antecedent, or confuſed judgement. 8. By a ge-

a generall and confuſed judgement, my will affects the good which is commanded by Gods law; by a particular and diſtinct judgement, my will affects the evil which is condemned by Gods Law. *Lord,*[1] *as I praiſe thee for the inward and the outward man,*[2] *ſo will I much more praiſe thee, if thou wilt ſtrengthen in me the new man of grace, and weaken the old man of ſin;*[3] *if thou wilt give me the law of the ſpirit of life, to illuminate the law of the minde, and to debilitate the law of the members:*[4] *Make my ſervice of ſin involuntarie;*[5] *and though I cannot be free from that catholike tyrant of originall ſin, yet in thy mercy deliver me from the inſolencie*

lencie of theſe particular tyrants, my actuall ſinnes: [6] *And let not my Regeneration be only intellectuall, but alſo operative and effectuall.* [7] *Rectifie and cleere my judgement, that it may direct my will:* [8] *And make my will to affect the good which thou commandeſt, and to diſ-affect the evil which thou condemneſt.*

LXXXIX.

Though Predeſtination, as it is an act or work of God, can nothing be furthered or hindered by our good or wicked lives; yet ſalvation, which is the effect of Predeſtination, may be furthered by prayers and holineſſe, hindered by our infidelitie and wickedneſſe: for God

God who preordained Salvation, preordained alſo the means which may help forward our Salvation. *Lord, let not the conceit of my Election dull me with ſecuritie, or puffe me up with preſumption: but aſſiſt me, that by good works I may make my Election ſure, and in feare and trembling I may work out my Salvation.*

XC.

There are three books of life; the one is Gods Regiſter book, the other is Gods book of Statutes, the third is his book of Records. In the firſt, as in a Regiſter, are ſet down all the names of the predeſtinate; in the ſecond, which is the Scripture, are

are ſet out all the duties that are to be performed by the predeſtinate; in the third are ſet down all the good actions and ſufferings of the predeſtinate: Out of the firſt we cannot be blotted, for our names are written in Heaven; and though an earthly mother may forget the fruit of her womb, yet our heavenly Father cannot forget the fruit of his Spirit. Out of the third book we may be blotted, becauſe our ſinnes may occaſion him to forget our good works, and to ſlight our ſuffrings. *Lord, I confeſſe that I have ſlighted thy ſacred Book of divine Statutes, therefore thou maiſt juſtly blot me out of the book*

of

of thy remembrance: but in that thou hast not blotted my name out of thy first book, I ascribe it to thy immutabilitie; and if thou wilt not blot out my patience and sufferings out of thy other book, I will admire and praise thy mercy.

XCI.

Though God loves all men, yet he saves not all men: he loves them, because he made them; he saves them not, because he willed it not: he could not in justice will all mens Salvation, seeing man by his voluntary unjustice deprived himself of Salvation; he loves his own image, but hates that which defaced his image; he loves the man, but hates the sin;

and

and if it were not for ſin, he would not puniſh man. *Lord, thy love to man is unſpeakable, in that thou ſaveſt ſome; and thy juſtice is unſearchable, in that thou ſaveſt not all. I cannot blame thy juſtice, but my ſins, that cauſed my miſerie; I cannot brag of my merits, but of thy goodneſſe, that moved thee to mercie.*

XCII.

God hates the ſins of man, becauſe he loves his own juſtice with the love of † complacencie; he hates the miſeries of man, becauſe he loves mans welfare with the love of * amitie; but by accident he loves the death of wicked men,

† *Amor benevolentiæ.*

* *Amor amicitiæ.*

becauſe he hates the works of iniquitie. *Thus it is as naturall for God to hate evil, as it is to love himſelf; and as impoſsible for him to love evil, as it is to hate himſelf.*

XCIII.

Chriſt loved us when we were his enemies, and he loves us being his friends: when we were his foes, he ſuffered death for us; being his friends, he hath purchaſed life to us: that love was greater then this, if we conſider the object; this love is greater then that, if we conſider the benefit. *O my God, how am I bound to thee, who when I was thine enemie, didſt weare the crown of thornes for me; and being now thy*

thy friend haſt beſtowed a Crown of glory on me: Let not the ſervant repine to beare the reproaches of ſo gracious a maſter, who was content to beare the ſins and ſhame of ſo ungracious a ſervant.

XCIIII.

God did firſt will his own glory. 2. Mans exiſtence. 3. His righteouſneſſe. 4. His own Promiſes. 5. The execution or accompliſhment of them concerning mans happineſſe. Gods glory is the great wheele of this clock, which moves all the reſt; the finall cauſe, which moves all other cauſes. Had it not been for his glory, I had neither had being, nor well-being; he gave me

exiſtence, he made me to his image, he promiſed me happineſſe, and he hath performed it, to the end I might glorifie him. *Shall I then diſhonour thee, O God, by whom I am what I am, when I look on my creation; and am by grace what I am not by nature, when I look on my regeneration? Therefore I will praiſe the glory of thy power, for my exiſtence; the glory of thy goodneſſe, for my righteouſneſſe; the glory of thy mercy in promiſing, and the glory of thy truth in performing what thou haſt promiſed, though thus I have not deſerved.*

XCV.

All the afflictions of Gods people are either puniſhments, cha-

chaſtiſements, or probations; puniſhments for ſins paſt, chaſtiſements to prevent ſinnes to come, probations to make triall of our Chriſtian vertues: and, though Chriſt was puniſhed for our ſinnes, to free us from eternall torments; yet we are not thereby exempted from temporarie puniſhments: he died to ſave us from death eternall, not from death temporall: he both ſuffered and ſatisfied; we ſuffer, though we cannot ſatiſfie: our ſufferings are to ſhew our conformitie with Chriſt, but not to ſhew any inſufficiencie in the death of Chriſt. *Thou, O Lord, haſt paid a plenarie ranſome for ſin; and thou that knew-*

eſt no ſin, becameſt ſinne, and didſt ſuffer death as a puniſhment for us, that we who are born in ſin might be free from ſin, that death might not be a puniſhment, but a chaſtiſement to us.

XCVI.

As by one ſimple act God knowes his own Eſſence, ſo by one ſimple act he wils his own goodneſſe; which will, whether we take it for an act or for an habit, is eternally in God, and differs but in ſome reſpects from his eſſence, and therefore is immutable, infinite, and holy as his Eſſence: and though many things are willed by him, yet there is but one will in him; which cannot

not be moved by any efficient end, or object different from himſelf. *Lord, though my will cannot attain that ſimplicitie, infiniteneſſe, and immutabilitie that is in thee: yet let it obtain ſome meaſure of holineſſe, that in deſiring of that only which is good, it may in ſome meaſure reſemble thine.*

XCVII.

All have not had the happineſſe to heare of Chriſt, and yet there is no happineſſe without Chriſt: in this God is not unjuſt, for they who either in themſelves, or in their parents have rejected him, are not worthy of him; beſides, God hath not left himſelf without a wit-

neſſe, for he hath left a law written in all mens hearts, and ſo much light of his goodneſſe and juſtice as may make all men excuſeleſſe. *If therefore they ſhall be rejected that had not that light of knowledge which we have: how can we think we are elected, who have even ſpurned at the knowledge of that light which they have not?*

XCVIII.

Regeneration, which is the killing of the old man, and quickning of the new, hath for her uſhers Sorrow and Contrition; for her Attendants Faith and Hope; for her followers the works of Charitie: if any of theſe be defective, Generation

tion will be little effective: neither is this the work of nature, but of grace; for nature by generation can give us a mortall eſſence, but grace by regeneration gives us an immortall exiſtence: in our firſt birth we had a new nature from our corporall parents, in our ſecond birth, nature is renewed by our ſpirituall parents: So eaſie is the work of phyſicall generation, that it's performed in the inſtant of our conception; ſo difficult is the work of hyperphyſicall regeneration, that we cannot be conſummately reformed, till the inſtant of our diſſolution. *Lord, the great world was with greater facilitie by thee*

created, then the little world of man could by thee be re-created; that was done only by uttering thy externall word, this could not be done, but by the ſuffering of thy internall Word: therefore, as I am bound to thee for the temporall life, which in my generation by thy ſpirit thou breathedſt in me; much more am I bound for that eternall life, which, in my regeneration, by thy Sonnes death, thou haſt purchaſed for me.

XCIX.

In thy ſight, O Lord, no fleſh can be juſtified, if we conſider the puritie of thy nature, the rigour of thy juſtice, the infirmities of our fleſh, and the imperfections

fections of our righteouſneſſe: For the firſt, the Angels are not pure in thy ſight, much leſſe we who dwell in houſes of clay: For the ſecond, if thou ſhouldſt marke, Lord, what is done amiſſe, who could abide it? For the third, there is no man that doth good, no not one, we are all gone out of the way: For the fourth, the juſteſt man falleth ſeven times a day, and our righteouſneſs is like a menſtruous cloath. *Therefore we acknowledge, Lord, there is no righteouſneſſe inherent in us, by which we can be ſaved, but that righteouſneſſe which is inherent in thee, and imputed to us, and by that we are juſtified; and there is in thee ex-*

exuberance of mercies, by which we may be pardoned.

C.

We are juſtified by grace formally, by faith inſtrumentally, by the word miniſterially, by good works demonſtratively, by ſorrow and repentance preparatively, by Chriſts death and obedience meritoriouſly, and by God himſelf principally: if then God be the efficient cauſe, if Chriſts active and paſſive obedience be the materiall, if grace be the formall, if Gods glory be the finall cauſe of our juſtification; how can we claime any ſhare in it? We are only ſubjects and patients,

patients, no wayes agents; our good works are but fruits and effects, no wayes cauſes; our ſorrow and repentance are effects of preventing grace, not of free-will; our faith is from above, not from our ſelves. *Therefore, O Lord, I diſclaime all merit of congruitie and condignitie, all efficacie of Sacraments, all ſuffrages of Saints, all power of Romane Prelates, all abſolution of Prieſts, all obſervation of humane tradition, and all will-worſhip, from my juſtification. I acknowledge no other merits but thy mercies; by thy grace thou preventedſt my merits; my merits are thy ſuffrings, my holineſſe is thy goodneſſe; my righteouſneſſe is but a*

ſparkle

ſparkle of thy brightneſſe, a drop of that Ocean, a grain of that heap, a ſtone of that immenſe mountain of thy incomprehenſible goodneſſe; for which I am indebted to thee, not thou to me: Therefore, not unto us, O Lord, not unto us, but to thy Name we give the glory.

DIVINE MEDITATIONS UPON Gods Juſtice.

I.

GOD will not pardon any ſin, except we repent of every ſin; for as he that breaks one command, is guiltie of the breach of all; ſo he that faileth in repenting of one ſin, repenteth of never a ſin. God loves not to doe things by halves, he will pardon all, or none; and he will have us repent of all, or none;

none: for, as it ſtands not with his goodneſſe and perfection to give an imperfect pardon; ſo it conſiſteth not with the ſinceritie of repentance, to conceale any ſin not repented: as he ejected ſeven divels out of one, and a legion out of another, without leaving any behinde in the poſſeſſed; ſo he will have us caſt out all our ſinnes, without hiding of any unrepented. What availes it to be freed from Satans power in caſting us into the water of drunkenneſſe, if he can, when he pleaſeth, fling us into the fire of concupiſcence? *O thou that art the great Phyſician of my ſoul, to thee I open all my wounds, and diſcloſe*

diſcloſe all my maladies: make me, by the vomit of confeſſion, to caſt up all my ſinfull humours before thee; that, by the cordiall of a generall pardon, my ſoule may be cured, and totally ſaved by thee.

II.

So ſevere is the great Judge of the quick and the dead, that when he ſhall come to judge the world in righteouſneſſe, at his preſence the powers of Heaven ſhall ſhake, the elements ſhall melt, the ſtarres ſhall fall, the ſun ſhall be darkned, the ſea ſhall roare, and the moone ſhall give no light; yea, the heavens ſhall be rolled up like a ſcrole, and ſhall paſſe away with a noiſe. *Lord, if the*

righteous

righteous ſhall ſcarcely be ſaved, where ſhall ſinners appeare? If there be no puritie in the Angels, nor ſtabilitie in the heavens, nor holineſſe in thy Saints, what ſhall become of me, who am ſold under ſin, and drinks in iniquitie as water? But my comfort is, that thou haſt committed all judgement to thy Son, who died for ſinners. Shall I feare to be judged by a brother; or appear before a Saviour? He that left Heaven to ſuffer death for me, will he after death ſhut Heaven againſt me? I will not feare from that mouth the ſentence of condemnation, which by prayer hath been the meanes of mediation between God and me. Surely, he that came to ſeek that which was loſt,

lost, will not loose that, which he came to seek.

III.

Such is the severitie of Gods Justice, that he will not exempt his own children from temporarie punishments, though he died for them: 1. Because, like gold, they must shine in the furnace of affliction. 2. That they may not be damned with the world. 3. That they may be the better fitted for Heaven; for they must be baptized in this red sea, before they can obtain that heavenly Canaan; and through the temple of Vertue must passe into the temple of Honour. 4. That the wicked may have lesse cause to complain

plain when they ſee Gods own Sonnes not ſpared. 5. That by chaſtiſements ſin may be ſuppreſſed, as *Pauls* pride by an Angel of Satan was buffetted. 6. That the Patience, Faith, and Obedience of the Saints might be manifeſted and exerciſed; that the metall of their vertues may not, for want of exerciſe, be ruſted. 7. That in ſome ſort they might be made conformable to Chriſt their Maſter; for, if he ſuffered for ſin, that knew not ſin, ſhall we eſcape puniſhment, that are born, live, and die in ſin? Shall the head be wounded with thornes, and the members ſleep in beds of Roſes? 8. That others by their ex-

example may be animated to run with patience the race which is ſet before them. 9. That Gods love to them may be teſtified; for he paſſeth by baſtards, and corrects thoſe whom he loves. *Lord, with all reverence I kiſſe thy rod; by it I am bettered; thy flail doth not break me, but ſeparates the chaffe from me; thy fire purifieth, but conſumeth me not; in thy morter, the more that the ſpices of my vertues are bruiſed, the more they are made fragrant: My ſpirituall Camomell by thy treading is not ſpoiled, but made more redolent: in thy Preſſe, though, like grapes, I am ſqueezed, yet the pretious liquor of my vertues are not loſt, but*

but increaſed; the more that the ſtormes of afflictions beat upon me, ſo much the more, like a ſtrong Cedar, let my roots be faſtned in thee; the darker the night is, I will, like a ſtar faſtned in thy firmament, ſhine the cleerer; and the more burthen thou layeſt upon me, with the Palme, I will riſe the higher. I acknowledge, Lord, thy goodneſſe, in that thou haſt not drowned the Ark of my ſoul in the flood of afflictions, but haſt raiſed it higher then the higheſt mountaines: Thy rod hath ſweetned my bitter waters; and thy ſalt hath preſerved me from rottenneſſe.

IIII.

Such is the ſeveritie of Gods Juſtice, that ſome mens tempo-

rarie

rarie sinnes are punished with eternall paines; becauſe the perſon offended is eternall, the happineſſe which they loſt is eternall, their deſire to ſinne is eternall, the malice of Satan in tormenting men is eternall; the Juſtice of God is immutable, the fire of hell is inextinguiſhable, the repentance of wicked men in hell is impoſſible, the wrath of God without Chriſt is implacable. *Lord, make me ſeriouſly to meditate upon theſe infernall paines, which for acerbitie are unſpeakable, for varietie innumerable, for permanencie interminable; that I may not run the hazzard of ſuffring endleſſe torments, for the injoyment of a few, ſhort,*

ſhort, and fruitleſſe vanities: make me to prevent thy wrath by timely repentance, that I may, before I goe hence, obtain thy favour and indulgence.

V.

As God in his Juſtice ſuffers his Children to lye under the rod of correction, and adverſitie; ſo doth he permit wicked men to flouriſh with all outward proſperitie. *Lazarus* ſtarves, whilſt the rich Glutton ſurfets: whilſt *Joſeph* is a priſoner, his brethren are at libertie; and whilſt *Belſhazzar* is feaſting, Gods people are in captivitie. This God is pleaſed to ſuffer: 1. That his goodneſs may appeare, which cauſeth his

his sun to shine upon the good and bad. 2. To make the wicked inexcusable, who have not wanted the bait of outward blessings to bring them to goodnesse. 3. That we may know worldly prosperities to be none of Gods choicest blessings, seeing bad men injoy them; and outward adversities to be none of his chiefest judgements, seeing good men are annoyed by them. 4. That the wicked may not complain for wanting the reward of their good actions; verily they have received their reward here: let them be content with their temporarie blessings, that is all the reward they shall have; let

them take then that which is their own, and goe their way. 5. The more outward proſperitie is heaped on them, the greater judgements are prepared for them. 6. It ſtands with Gods Juſtice, that theſe temporall vanities which they preferre to life eternall, ſhould be the occaſion of their ſtumbling and downfall. 7. Here is the comfort of Gods Children, that he who heapes ſo many outward and earthly benefits on his Enemies, will not forget to beſtow inward and heavenly bleſſings on his Friends: if the few good actions of wicked men are here ſo plentifully rewarded, ſurely the many ſuffe-

rings

rings of good men cannot be forgot and obliterated. *O my God, as thy outward blessings, which are but temporall, content not my desires, which are immortall; neither am I assured by them that thou lovest me, seeing thou bestowest them on such as hate thee: therefore, Lord, conferre on whom thou wilt wealth and honour; that which I desire of thee, is thy love and favour.*

VI.

It stands with Gods Justice to suffer us to fall into divers doubts and tentations, when we are puffed up with pride and conceit of our own excellencies; he will by such meanes humble us, that we may see our

own infirmities; he will ſuffer us, with *Peter*, to ſink in theſe waters, that with him we may flie to our Maſter Jeſus: the Angel of Satan is permitted to buffet us, that we may, with *Paul*, pray to him whoſe grace is ſufficient for us: God himſelf in theſe tentations wreſtles with us, as the Angel did with *Jacob*; but we muſt not deſpaire though we halt: he that ſtrives with us all the night, will give us a bleſſing in the morning; and he that commanded *Abraham* to ſacrifice his only ſon, will ſend an Angel to *Abraham* to reſcue his ſon; though Satan ſeek to winnow us, yet we have a ſupporter of our faith, a Saviour

Saviour who prayes to his Father for us. Feare not drowning, though these billowes of tentations shake our ship, so long as we have Christ with us in the ship, though our tentations are unpleasing, (for a wounded spirit who can bear?) though all the waves and stormes of the Almightie goe over our head, though from our youth up we suffer his terrours with a troubled minde, though he give us vinegar and gall to drink, and feed us with the bread of teares: in a word, though he would slay us, yet, with *Job*, let us trust in him; he will lay no more on us then we can beare; he can make the

ſame rod that beats us, ſupport and comfort us; and though the vinegar which he powres into our wounds be ſharp, yet he will temper it with oile: he can ſweeten our corrupted potage with meale, as well as our corrupted waters with ſalt. What though the gall of tentations be bitter; what though the ſpitle and clay of afflictions be unpleaſant, ſo long as he can by them recover our ſpirituall eye-ſight, which we by pride have loſt? Give the Phyſician leave to lance and ſcarifie, ſo long as by ſuch meanes he can cure thee of thy maladie. *O great Phyſician of my ſoul, I will not refuſe to ſwallow the bitter*

Aloes

Aloes of afflictions, if by them thou canst purge out the rank humours of my sickly affections. If I cannot obtain the Crown, but by fighting in this bloudie field; if I cannot attain the haven of Heaven, but by sailing through this stormie sea; be thou my Pilot to conduct me, my Captain to lead me, and my King to reward me, or rather thy own worke in me. O my God, if these waters of tentation doe at any time over-flow their banks, like Jordan, let the presence of the true Ark of the Covenant drive back these waters, that I may passe safely through them to the land of eternitie: let the rod of thy passions divide this red sea of tribulations, and let the long robe of thy

righteouſneſſe, which farre exceeds Elijah's *mantle in vertue and largeneſſe, make me a way through this Jordan, to the Kingdome of true happineſſe.*

VII.

1. God in his ſevere Juſtice doth often puniſh a multitude for the ſinnes of one man; one *Achan* offends, and all the hoſt of Iſrael ſuffers. 2. Oftentimes he puniſheth the children for the parents, to the third and fourth generation. 3. Sometimes he puniſheth the good for the ſinnes of the bad; *Mordecai*, *Daniel*, and the three Children are puniſhed with captivitie, for the Jewes rebellion and iniquitie. 4. Oftentimes

times for mans transgressions, he destroyes the dumb creatures; Man sinned, and the earth with the beasts are destroyed. In this God is not unjust, though his judgements be occult: for, if the Chirurgion can strike the arme for the infirmitie of the head, why may not God punish one for the offence of another, if by punishing the one, he can cure the other? 1. It was no injustice in God to punish a multitude for the sin of *Achan*, because the multitude was guiltie of other sinnes, though not of the sinne of *Achan*. 2. It is no injustice in God to punish children for the sin of their parents,

becauſe they are parts of their parents. 3. Neither is it injuſtice in God to puniſh the good, for the offences of the wicked, becauſe no man is ſo good, that can ſay, he is no wayes wicked. 4. It is no injuſtice in God to puniſh the creatures for mans tranſgreſſion, ſeeing it was Gods goodneſſe to make the creatures for mans uſe and recreation: thus, as God can juſtly puniſh a whole nation for the ſinnes of a wicked Prince, ſo as juſtly can God puniſh a good Prince for the ſinnes of a wicked nation. *O Lord, if harmeleſſe Infants, who have not ſinned but in their parents, are not exempted from thy juſtice;*

juſtice; how ſhall I, who to the ſtock of my parents ſinnes have added ſuch an increaſe of actuall tranſgreſſions, think to eſcape? And if the dumb creatures, which know not ſin, are puniſhed for mine iniquitie; doe not I deſerve to be puniſhed both for mine own ſins, and for ſubjecting the creature unto vanity?

VIII.

Gods Juſtice appeares in puniſhing the wicked, in releeving the oppreſſed, in rejecting the bribes of rich men, in refuſing to accept the perſons of any men, in pronouncing juſt judgement, and putting the ſame in execution towards all men; and in tempering his juſtice with mercy

mercy towards the moſt wicked men: He drowned the firſt world for their abominations: he relieved the Iſraelites from their oppreſſions: he ſpared not kings and rich men for their wealth and greatneſſe; and yet in ſparing ſome, when he drowned the world, he ſhewed his mercy and goodneſſe. *O thou righteous Judge of the world, look with the eye of Juſtice upon the oppreſſions of thy Church, and remove them; and with that ſame eye of Juſtice look on her oppreſſors, and deſtroy them: but yet with the other eye of mercy look upon ſuch of her perſecutors as thou wilt ſave, and in time reclaime them.*

DIVINE

DIVINE MEDITATIONS UPON Gods Mercie.

I.

AS there is in God no paſſion, ſo conſequently no compaſſion; yet he is truly the God of Mercie, becauſe there is in him a promptitude to help thoſe that are in miſerie: This mercy he extends not only to the good that love him, but alſo to the bad that hate him: 1. That they who are

are bad by their own perverſe-neſſe, may be made good by his love and kindneſſe. 2. As no man is ſo bad, in whom there is not ſome goodneſſe; and no man ſo good, in whom there is not ſome wickedneſſe: ſo God is not ſo unjuſt, as to ſuffer the one to goe unpuniſhed; nor is he ſo mercileſſe, as to ſuffer the other to goe unrewarded. 3. As he ſheweth mercie to the bad, and to thoſe by whom he is hated; he will teach us, by his example, how to carrie our ſelves to thoſe by whom we are perſecuted. He healed the eare of him that came to apprehend him; he forgave *Peter* that denyed him; he made

Paul

Paul a veſſell of mercy, though he perſecuted him; he prayed for thoſe that crucified him; and he died for thoſe ſheep that went aſtray from him: he cauſeth his ſun to ſhine upon the good and bad; his rain to fall upon the juſt and unjuſt. *O my God, I acknowledge thy goodneſſe and mercie towards me a wretched ſinner, who am ſold under ſin, and laden with iniquitie: O let this thy goodneſſe be a forcible meanes to reclaime me from the courſe of ſinne; that I may henceforth walk before thee in truth, in righteouſneſſe, and in ſinceritie.*

II.

A great argument of Gods goodneſſe and mercie is his forbearance and longanimitie: he ſtretcheth out his hands all day long to a rebellious generation. Why will you die, O houſe of Iſrael? As I live, ſaith the Lord, I will not the death of a ſinner. Many miracles did he work to turn *Pharaohs* heart: ſixſcore yeares did he ſpend to bring the firſt world to repentance: many Prophets did he ſend, before he would deſtroy the Jewes; he would have healed Babylon, but ſhe would not be healed; he would have gathered Jeruſalem,

ſalem, as the hen gathereth her chickens under her wings, but ſhe would not be gathered: How loath was he to cut down the fig-tree, though fruitleſſe? how loath was he to deſtroy his Vineyard, though grapeleſſe? how loath to overthrow the Jewes, though graceleſſe? *O Lord, I confeſſe, that thy forbearance in puniſhing me ſo great a ſinner, proceeds not from any liking thou takeſt in my ſinning, for thou art moſt good: nor for any neglect in correcting, for thou art moſt juſt: nor for any ignorance that can be in thee, for thou art omniſcient: nor for any impotencie that can befall thee, for thou art omnipotent; but onely*

out

out of thy goodneſſe and mercie towards me, who delighteſt not in any mans deſtruction, but patiently waiteſt for the ſinners converſion. Lord, I am more bound to thee for thy long forbearance, then the Angels, who ſinned in Heaven, and Adam *in Paradiſe: they had no ſooner offended thee, but they were rejected by thee; I have oftentimes ſinned, and yet I am ſpared. O let me not abuſe thy longanimitie by preſumption, but let it work in me a true and ſpeedie converſion.*

III.

God ſheweth his great mercie towards us, in uſing ſo many meanes to call us: when we are

are wearie, he bids us come to him, and he will eaſe us; when we are thirſtie, he bids us come and drink, that with theſe waters of life he may refreſh us; when we are hungrie, he bids us come and eat, for with his own body he will feed us; when we have fought, and got the victorie, he will bid us come to receive the Crown of glorie, which he hath laid up for us. He calls us by his Spirit inwardly, and by his Word outwardly: Every good motion is a call, and an inward knocking: every Preacher is a Meſſenger, every Sermon is a Summons, every Scripture is a Love-letter, by which he invites

vites and calls us. Beſides, every benefit that we receive from him, is a Meſſenger to invite us to him: every morning the ſun riſeth, not onely to give us light, but to invite us unto him who is the fountain of light: every night the moon or ſtars appeare, not only to leſſen the darkneſſe of the aire, but alſo to drive away the darkneſſe of the minde; to call us both out of corporall and ſpirituall obſcuritie: Every drop of rain, every flower in the field, every eare of corne, every grape in thy Vineyard, every increaſe of thy flock, every addition to thy ſtock, are ſo many trumpetters of Gods mercie, to ſtirre up

and

and call thee. Again, every croſſe and affliction he layes upon us, whether ſickneſſe, povertie, baniſhment, impriſonment, or infamie, are ſo many Heraulds ſent to ſummon and call us. Beſides all theſe, the horrour of hell-darkneſs, which ſhall never be illightened; of that fire, which ſhall never be extinguiſhed; of that thirſt, which ſhall never be quenched; of that worm, that ſhall never be conſumed; of that weeping and gnaſhing of teeth, which ſhall never be ended; are propoſed to us as ſo many ſad Apparitors to ſummon us: But, laſtly, if none of theſe will prevaile with us, then the joyes of

of Heaven are painted out unto us; the light that knowes no darkneſſe, the joy that knowes no ſorrow, the life that knowes no death, the comfort of Gods countenance, the beautie of the new Jeruſalem, the ſocietie of holy Angels, the companie of Chriſt, and of all the bleſſed Soules; the rivers of delight, fulneſſe of joy, and pleaſures for evermore. *O God, how wonderfull is thy goodneſſe, which thou haſt ſhewed to me, in profering ſo many baites to catch and draw me out of the turbulent ſea of this world, unto the ſhore of eternall happineſſe! But I have not obeyed thy outward invitations, nor inward motions: I have not taken notice*

notice of thy benefits, nor of thy chastisements; not of thy threatnings, nor of thy promises. Lord, I am so backward, thou must not only call me, but compell me; thou must not only warne me, but thou must draw me, and then I will cheerfully run after thee.

IIII.

The mercy of God appeares also in this, that, after our relapses, he is ready to receive us: his mercies are those sweet oyntments, which make the Virgins follow him. He came to call sinners to repentance, to save that which was lost: he rejected not that sinfull *Mary Magdalene*, nor *Matthew*, though a Pub-

a Publican;nor the Canaanitiſh woman,though a dog; nor the Thief upon the Croſſe, nor *Peter* that denied him, nor the Jewes that crucified him, nor *Paul* that perſecuted him: that loving Father in the Goſpel did not receive his prodigall Son when he returned, nor the ſhepherd that ſheep which went aſtray, nor the woman her groat which ſhe had loſt, with ſo much joy and gladneſſe, as he will us, if we return to him by repentance. *O Lord, I have gone aſtray, like a loſt ſheep, from thee; I have, like a Prodigall, ſpent that patrimonie of grace which thou gaveſt me; I have gone a whoring after this vain*

vain world, and have forſaken thee: O thou that art a carefull Shepherd, a pitifull Father, a loving Husband, reject not thy loſt ſheep, thy prodigall ſonne, thy diſloyall wife. Shall I diſpaire to come unto thee, whoſe armes are ſtretched out on the croſſe to embrace me, whoſe head bendeth downward to kiſſe me, whoſe heart is opened to receive and entertain me?

V.

Gods mercie is to be conſidered, either as it is in him, or as it is from him: as it is in him, it is his act or habit; as it is from him, it is his effect: as it is in him, it is immutable; as it is from him, it is changeable:

as it is in him, it is neceſſarie; as it is from him, it is voluntarie (for he will have mercie on whom he will:) as it is in him, it is his * power; as it is from him, it is his † operation: as it is in God, it is God; for nothing is eternall except God, but his mercy is eternall, from generation to generation, ſaith *David*: it is not lawfull to truſt in any, but in God; yet *David* truſteth in Gods mercy; doubtleſſe then his mercy is himſelf: and, being it is ſo, his mercy and juſtice are all one, though the effects of his juſtice and mercy are different. *Lord, as thy juſtice is ſeen in puniſhing ſinners, ſo is thy mercy*

* Δύναμις. † Ἐνέργεια.

mercy manifested in sparing them: as thy justice was unspeakeable in punishing thy Son for my sin, so is thy mercy incomprehensible in pardoning my sin by the punishing of thy Son.

VI.

As Christs active and passive obedience is the meritorious cause, so is Gods free mercy and grace the impulsive cause of our Justification and Salvation: And although God was bound in justice to pardon our transgressions, having received full satisfaction by his Sonnes death and mediation, yet was he not bound in justice to send his Son into the world, or to make him an attonement for

our prevarications: to ſend a Mediatour, who, by his obedience, might make ſatisfaction, and conſequently ſave us, was an act of his free grace and mercie, to which he was not tied; but having ſent a Mediatour, who, by his obedience, hath made ſatisfaction, it is an act of juſtice now to ſave us, and to this he is neceſſarily tied. *O my God, how much am I bound to love and honour thee, who haſt bound thy ſelfe to juſtifie and ſave me? I pray thee, as thou haſt diveſted thy ſelf of thine own libertie in condemning me, and haſt freely ſubjected thy ſelf to neceſſity, that thou mighteſt ſave me; ſo debarre me from all libertie in offending*

ding thee, and impoſe on me this neceſsitie, that all my dayes I may love and ſerve thee.

VII.

To ſhew mercy, and to pardon ſin, are not of equall extent; for God ſhewes mercy to all that are in miſerie, but he only pardons their ſinnes whom he meanes to glorifie: he is mercifull to the wicked, in cauſing his ſun to ſhine, and his rain to fall, and in beſtowing of many outward bleſſings on them; but he pardoneth only the ſins of them, who by repentance turn from ſinne to him, and by faith lay hold on Chriſt that died for them. And, although God be

mercy it ſelf, or mercifull in the higheſt degree; yet, without ſatisfaction, he will not pardon iniquitie; becauſe pardoning is an act rather of his free will, then of his mercy: neither is it eſſentiall to his mercy to pardon, for ſo he ſhould pardon all to whom he is mercifull; which is not true: and though he is mercifull to all thoſe whom he pardoneth, yet the act of pardoning is not mercy, but the effect of mercy: for his mercie is eſſentiall, immutable, neceſſarie; but to pardon is a free and mutable act: therefore, as Gods juſtice is not prejudiced by puniſhing one for the ſinnes of another, ſeeing that other

other undertook voluntarily to ſuffer puniſhment; ſo neither is Gods mercy wronged by pardoning that ſin for which ſatisfaction is made, becauſe the ſatisfaction was not made by the party that offended: it was juſtice then in God to puniſh Chriſt for our ſinnes, becauſe voluntarily he took upon him our ſinnes; ſo it was mercy in God to pardon that ſinne, for which Chriſt had fully ſatisfied. It was juſtice in God the Son, having become our ſurety, to ſatisfie for us; ſo it was mercy in God the Father to apply and impute his Sonnes ſatisfaction to us. *I confeſſe, Lord, that though thou art bound*

in juſtice to pardon my ſinne, for which thou art fully ſatisfied; yet thou art not bound in juſtice to impute that ſatisfaction, or to account it mine; ſeeing by my perſonall righteouſneſſe thou haſt not been ſatisfied. I will admire thy juſtice in puniſhing thy Sonne for the ſins which by him were not committed, and I will magnifie thy mercie in forgiving my ſinnes, for which I have no wayes ſatisfied.

VIII.

The higheſt degree of Gods mercy was in ſending of his only begotten Sonne into the world, to be our Jeſus, to procure Salvation for us; which he did, not by ſhewing us the way

way of Salvation onely, or by declaring his Fathers will unto us, or by ſhewing us the example of his life and death; but by paying the price of our Redemption: for we are reconciled to God by the death of his Son, *Rom.*5.10. we are redeemed by the precious bloud of that immaculate Lamb, 1 *Pet.*1.18. his bloud was given for the remiſſion of ſins, *Matth.*26.28. we are juſtified by his bloud, *Rom.*5.8. he was made a curſe, to free us from the curſe of the law, *Gal.* 3.13. by his death he hath aboliſhed death, &c. *Heb.* 2.14. the Son of man came to give his life for the Redemption of many, *Mat.*20.28. his bloud cleanſeth

eth us from all ſin, 1 *Joh.* 1.7. by his ſtripes we are healed, *Iſai.* 53.5. he made himſelfe a ſacrifice for ſin, *Iſai.* 53.10. therefore it is by his bloud, by his ſacrifice, by his death, by his ſtripes, that we are ſaved, expiated, juſtified, redeemed, cleanſed, healed: and it was for our ſinnes that he ſuffered, *Rom.* 4.25. for our iniquities that he was bruiſed, *Iſai.* 53.5. our tranſgreſſions he bore in his body on the tree, and upon him was laid the iniquitie of us all, *Iſai.* 53.7. neither did he undertake this wretched condition for us forcedly, but freely; nor was the death temporall, but eternall in the intention, and greatneſſe of the

the torments; neither was Christs death a bare manifestation, but a just price of our Redemption: for in him we have Redemption by his bloud, remission of sins, &c. *Eph.* 1.5. we are redeemed by the precious bloud of that immaculate Lamb Christ Jesus, 1 *Pet.* 1.18. which was represented by the Leviticall sacrifices, save onely that the Leviticall Priest offered for his own sinnes, and for the sinnes of the people; but Christ had no sins of his own for which he should offer: And as the Priests office was to offer sacrifice, and to make intercession, Christ performed the one upon the Crosse, when by his

his death he made ſatisfaction, and blotted out the hand-writing of Ordinances; but the other, Chriſt performes in Heaven, interceding for us, and applying his death unto us; for we have an Advocate with the Father, Jeſus Chriſt the righteous, 1 *Joh.* 2. 1. whoſe Interceſſion muſt not be confounded with his oblation, becauſe this was once performed, and cannot be iterated, for he cannot die often, *Heb.* 9. 25. and with one oblation he hath conſecrated for ever thoſe that are ſanctified, *Heb.* 10. 14. but his Interceſſion is performed daily, for he is entered into Heaven, that he might appeare in the ſight of

God

God for us, *Heb.*9.24. by vertue of whoſe propitiatorie ſacrifice we are not taught the way to offer and reconcile our ſelves to God, but by him we are reconciled, redeemed, juſtified, ſaved. *O my God, who is able to comprehend the height, depth, breadth, and length of thy unſpeakable mercy? In height it reacheth to the heavens, in confirming the Angels; in depth it reacheth to hell, for thou deliveredſt* David *from the nethermoſt hell; in breadth it extends from Eaſt to Weſt, over all the world, even over all thy works; and the length thereof is from generation to generation: Therefore there is none of thy Attributes ſo gracious and admirable as thy*

mercy;

mercy: for, as there is nothing greater in thee, then that thou canst; so there is nothing better, then that thou wilt have mercy on those that are in misery.

FINIS.